Christus Redivivus:

OR

THE FIRST FRVITS OF THEM THAT SLEEPE.

Deliuered in a Sermon at the Temple Church, in Easter Tearme last,

1623.

Christus resurrectionem in se ostendit, in nobis promisit. Greg.

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COLENDISSIMO,
ORNATISSIMO,
RELIGIOSISSI-
MOQVE VIRO,

IOHANNI DODDERIDGE,

Equestris ordinis vnique è Iusticiariis eruditissimis Sereniſsimi Regis Iacobi Domini nostri, Ad Placita coram ipso Rege tenenda assignato:

Hocce Opusculum Theologi cuiusdam ἀνονομῦ, *pro Rostris in Ecclesia Templariorum Londini nuperrimè concionatum, posteritatis ac Religionis ergò vt in Typos redigatur.*

Humiliter consecrat, dicat, dedicátque

T.S.

IESVS.

MATTHEVV 28.6.

Come, ſee the place where the Lord was laid.

THat ſpeech of the Apoſtle, *If I ſpake with the tongue of men and Angels*, is *tranſcendent*, and doth intimate a ſuperadded eminency of ſpeaking communicated vnto them, aboue that which is granted vnto man: For as we fall ſhort of the Angels in purity of eſſence, and excellency of 1 Cor. 13.

graces: ſo doe they exceed vs in that celeſtiall language, (beſt knowne vnto them, leaſt vnto vs) whereby they do interchange their thoughts mutually each to other, and interpret themſelues vnto mankind.

We neuer reade that Chriſt rode but once, and that vpon an Aſſe, when the people ſpred the way with branches, and the children welcomed him with *Hoſannah & benedictus* in their mouths; if ſilence had beene impoſed to thoſe little ones, *etiam ſaxa*, ſtones ſhould not haue wanted tongues to haue expreſſed the Creators worth: and though the earth, & men vpon the earth lay their hands vpon their mouths, when they ſhould diſplay a *Sauiours* good-

goodneſſe, yet *Cœli enarrant*: a *Metaphyſicall* Starre ſhall be a *Cynoſura* to conduce the *Sages* to *Chriſt*, folded in the armes of his mother the bleſſed *Virgin*: and a celeſtiall Angell ſhall wait vpon the ſame Sauiour, wrapped in the bowels of the earth, our common mother.

The *Lords Incarnation* was an initiation to the work of our Redemption, but that worke not perfected till his reſurrection, *for this end was I borne*, therefore it ended not in his birth; for when the *Sonne of God* put on our nature, then did hee enter the liſts, and vpon that armour of fleſh did receiue all the ſtrokes of his Aduerſaries, and then, did hee march into this world with a

band of heauenly *ſouldiers*; ſo, *poſt victoriam ſtatim ſerviunt Angeli*: after a ſuppreſſion and contuſion of his enemies, they are ready to proſecute the victory with a triumph, and to demonſtrate it to others: it was an Angels voice, *Come ſee the place where the Lord was laid.* Hieron.

It will much enlighten this text, if you will permit me to parallel thoſe adiacent circumſtances in his *birth* with theſe that fel out in his *reſurrection*: 1, The matter; there, that *Chriſt came into the earth*; here, *out of the earth*: in both was ſet out by an Angel. Luke 2.
2, And their habit was died with the ſame tincture, there, *Claritas Dei circumfulſit eos*; here, *aſpectus eius ſicut fulgur*, the glotle of ſplen-

ſplendency ſhined alike in both. 3, They agreed in their preface, *Nolite timere*, no cauſe to feare. 4, The newes in both good, *Ecce natus eſt vobis Salvator*, there; here, *ſurrexit, non eſt hîc*. The auditory in both alike, there *ſhepheards*, here *women*: And much about the ſame time, the *ſhepheards* there, *watching their flocke by night*; the women here, before the *Sunne-riſing*, ſeeke after the *riſing of the Sonne*: The Preachers here and there gaue pledges for the truth of their doctrine, & *hoc vobis erit ſignum*, to the ſhepheards, *Venite & videte*, to the women. There a *manger*, here a *ſepulchre*; but yet with this difference, The Lord *was there*, The Lord *was not here*: there, wrapped

ped in ſwadling cloathes, here the linnen cloathes wrapped by themſelues ; therefore hee appeales vnto the Monument for a witneſſe of his aſſertion, *Come* (to the women) *ſee the place where the Lord was laid.*

The Text cuts it ſelfe into two parts : 1, an Inuitation of the Angell to the women, *Come* : 2, a Viſion of the women, demonſtrated by the Angell, *See the place*, &c. And that ſpreads it ſelfe into three branches : 1, the act, *ſee* : 2, the obiect, *place* : 3, the *periphraſis* of that obiect, *where the Lord was laid.* Theſe be the branches, whoſe fruit with Gods grace I am now to ſhake, you to gather, and that as it ſhall fall in order.

1. The

1. The *Inuitation, Come.* By all likelihood theſe women had approached the ſepulchre before, but now vpon the viſion of the Angell recoyled, amazed at the ſplendency of ſo bright an obiect. Maruell not if the weaker ſex are terrified, ſeeing worthies haue trembled at ſuch apparitions. *Zachary* a man, and more then that, a Prieſt, and which might moſt comfort him, exerciſing his holy function, yet fear *fell on him at the* ſight of *an Angell.* The Iewes had a tradition that ſuch ſights were ominous, and portended death: *Alas, my Lord,* (ſaid *Gideon*) *I haue ſeene an Angel and ſhall die*: the Lord takes away that ſuſpition, *Thou ſhalt not dye at all.* The true morall cauſe of feare

Venite.

Iudg. 6. 22, 23.

feare is ſinne. Our firſt Parents conuerſt with God in *Paradiſe* very confidently, & neuer grew timerous till they became ſinful: *Adam* had no ſooner experience of euill, but became acquainted with feare: *I heard thy voyce in the garden, and was afraid.* Feare, ſhame, and griefe, are the waiting Mayds of ſinne.

Gen. 3. 10.

Yet theſe women, though nature had put feare into their hearts, were not ſo fearfull as thoſe men of warre that were ſet to guard the ſepulchre: As ſin, ſo feare doth multiply: and wicked men ſomtimes ſuggeſt dreadfull fanſies to themſelues, without any reall cauſe; as the Prophet ſpeaketh, *The wicked feare, where*

where no feare is, and when no enemie makes after them, yet *They runne, when none pursues them.*

Nihil tutum apud Diabolum, what a seruile feare possesseth the Deuils seruants? who would not feare to sinne, that makes vs thus afraid? *Magnum supplicium peccare, etiamsi non puniamur*: sin it selfe is a dreadfull sting. *The righteous is bold as a Lyon*: no comfort like that which is founded vpon innocencie, whereas a guilty conscience is euer projecting fearful obiects, & makes cruell men cowards: These *women* were afraid, yet not halfe *dead with feare*, as were the Souldiers.

Hieron.

Chrysost.

Conscientiâ vecordes intrat metus. Tacit.

The watchmen lye still in their feare,

feare, but the Angell ſpeakes comfortably to the women, *feare not, come.* The ſouldiers ſhare in feare, but not in comfort. The godly and the wicked may grone alike vnder the croſſe, but the Lord entailes his ſpecial bleſſings vpon his children. When all the world was waſht to nothing, only *Noah* and his Family ſate ſtill in his dry Cabin, bleſſing God for his deliuerance. The boundleſſe waters make a way for the Iſraelites in the red ſea, but cloſe vpon *Pharaoh* and his army to their deſtruction. God ſuſpends the fire from burning the three Children in the belly of the furnace, but in the mouth thereof turnes the ſouldiers into aſhes by the ſame flames. So did he muſle

Gen. 7.

the

the Lyons mouthes while *Daniel* was in the den, but opened them vpon his enemies.

Thus doth the Almighty confine his blessings vpon his children, and exterminates the wicked from the fruition thereof. Get thee (my brother) if euer thou looke for safety, within the pale & circumference of the Church, so shalt thou participate of those blessings which God hath set out for those that loue him.

Obserue Gods method, how he proceeds with his children: the women beginne with feare, but end in comfort. Afflictions season and dispose the godly, and cause them to welcome felicitie with greater affection: our Lord went this thorny way, from

Mount

Mount Caluary to Mount Oliuet, from the Crosse to the cloud, from a Crowne of Thornes, to that of Glory. And his Apostle Saint *Paul* knew no other way but through many afflictions.

The wicked in this world make holiday, and here *receiue their consolation* : the iust *sow in teares*, but *reape in ioy*: *Lazarus* is full of sores, and empty of food, this world was to him a winter, but is now translated into *Abrahams* bosome, & there concludes in eternall ioy : *Diues* his life was tragicall, beganne in mirth, but closed in miserie; spent his life in pleasure, but death wherried him to hell.

Aug. *Domine, hic vre, hic seca*; Lord, let mee taste the wormwood of

afflictions

afflictions here, that I may escape the gal of bitternesse hereafter.

Come. Their early seeking of the Lord, deserued to see the place where he lay, yet not worthy to lay hands on him there, by reason of their incredulitie. Christ to *Mary*, *touch me not*, faith is the hand that apprehendeth our Sauiour, whereas infidelitie barres vs from him.

In the two *Maries* we see their diligence, but desire their faith: *Non credentes suscitatum, crediderunt sublatum*: for want of beleefe *he was risen*, they beleeued *hee was caried* away. Though the Angell ascertained them of his resurrection, and confirmed his narration by the graue now emp- Aug.

 tie,

tie, yet were their hearts emptie of faith, beleeuing no more but iuſt what the high Prieſts and Iewes did. *Suſtulerunt Dominum, They haue taken away the Lord*, was the vtmoſt period of their *Creed*.

Hieron. Yet becauſe *Error mulierum cum pietate ſociatus eſt*, the Lord takes their deuotion for faith; & doth not excommunicate them from him; becauſe hee ſaw in them ſome ſeeds and ſparkes of faith, though implicated with much doubting: ſo doth the Almighty feed faith in the cradle, and neuer extinguiſheth the firſt *impetus* or good motions in any, but inflames them. Mat.12.20. *The ſmoaking flax will he not quench, the bruiſed reed ſhall he not breake.*

The *Eunuch* was well affected

to

to religion, to vndertake ſo long a iourney as from *Æthiopia* to *Ieruſalem* for deuotions ſake. The Lord regiſters his religious ſteps, and the Spirit ſhall conuay *Philip* to his Chariot, to giue him better inſtructions. *Cornelius* was a iuſt man, and feared God, and (which was ſtrange in a Captaine) made vp of almes and good workes, pitie ſo deuout a ſoule ſhould want inſtruction. The Lord takes notice of him, and in a viſion directs him how to ſend for *Peter*: and in another, warrants that Apoſtle with a commiſſion to ſtep out into the way of the Gentiles. The Schoole reſolueth, that *Cornelius* had faith before he met with *Peter*, but *implicite*, and that he beleeued in the Acts 10.

promiſed *Meſsias*, but miſtooke through ignorance the perſon of our *Sauiour*: & before the Schoolmen, *Gregory* the great, *Per fidem venit ad opera, per opera ſolidatus eſt in fide*: His infant faith bore the fruit of good workes, which added both growth and ſtrength vnto it: But vpon *Peters* comming his faith is *explicite* and enformed with knowledge: and he beleeues that more plainly, which but in a myſtery hee ſaw before. It is as cleere as the Sunne, that God is neuer wanting with his mercy to a willing heart.

Sometimes hee is found of them that ſeeke him not, but neuer miſſeth them that ſeeke him: for, *thou Lord neuer faileſt them that ſeeke thee*: and in another

Pſal 9.10.

place,

place, *Forgets not the loue of them that seeke him.* Heb.6.10.

It is a good *Axiom* in Schoole, if cautelously interpreted, *Facienti quod in se est Deus non denegat gratiam*, A hand is reached out of heauen to help them that put forward for piety: God tenders grace to al, if men ioyne but to make it efficacious.

The Lord denied not himselfe to these *women*, though faith were wanting, because they added diligence.

Thus haue you heard the Angels Inuitation, *Come*; the end followeth, *To see the place where the Lord was laid.*

Come see. The end of their comming was to *see*: Saint *Iohn* maketh it plaine, The 1. *Act*, *videte.* Ioh. 20. 11.

two *Maries* preuented the morning watch, and *Came to ſee the Sepulchre.*

How many pledges of their affection to him *liuing*, to him *dead*? They were *laſt* at the *Croſſe*, *firſt* at the *Graue*: ſtayed longeſt there, were ſooneſt here; they burnt no day-light, but with all expedition repaired to *ſee the Sepulchre*: *Affectus amoris non eſt vituperandus*:

Mat. 27. 56.

Origen.

But yet, *Defectus fidei non eſt negandus*: that ſight could not let in faith, they are deceiued that think faith hath a paſſage through the eyes into the heart. Saint *Thomas* would *ſee*, not beleeue, *his Redeemer liued*; the Lord rebukes his ſtaring faith, and withall applauds that which is inuiſible, *Bleſſed are they which beleeue, and ſee not*: and the

the Apoſtle ſets it vpon it owne *baſis*, *Faith is the euidence of things not ſeene*. Theſe ſedulous women for all their diligence found not faith. Let none preſume that to be acquiſite by humane induſtry, that meerly is infuſed by diuine grace. Let Nature neuer be ſo beneficiall to *Pelagius*, yet ſhall hee walke in a *circle*, vnleſſe Grace guide him to the *center*. Saint *Peter* met with a higher Schoolemaſter then fleſh & blood: Chriſt tels him, that the Father did dictate that confeſſion to him from heauen. Our vnderſtanding may further, but it begets not faith. Chriſt in that great myſterie in giuing his fleſh to eate, blames not their vnderſtanding which made them vncapable, but their defect

Heb. 11. 1.

Mat. 16.

Ioh. 6. 64.

of faith; *But there are ſome which beleeue not; Ideo non intelligunt, quia non credunt*, as the Prophet ſpeaketh, *Except yee beleeue yee ſhall not vnderſtand. Fiunt, non naſcuntur Chriſtiani*; Tis the ſecond, not firſt birth that makes a Chriſtian. Euery Art admitteth of ſome *principles* which call for a neceſſary aſſent, and out of them are all concluſions deduced: humane induſtry may adde fuell to our faith, but it is the *Spirit* of fire that muſt firſt inflammate it.

Aug.

Hieron.

Theſe women for all the Angell had ſaid and ſhewne them, yet were but *fidei candidatæ*, as *Hierome* tearmes them, Punies in faith, did *come*, and *ſee*, but not beleeue.

Obiect Locum.

But what, were they called to ſee

ſee his *graue*? They made no queſtion but to find him there, which made them come with ſpices and odours to embalme his dead bodie, whom they ſo much honoured liuing.

Mary held nothing too deare, in his life time ſhee ſpent a box of coſtly ointment, ſhee forgets him not though dead, and reputed it a happineſſe to performe her laſt deuotions to his ſacred corps: But the Angell checkes them both, *Why ſeeke you the liuing among the dead?*

Yet how was their expectation diſappointed? faith they had none to ſee him aliue, and their hope to ſee him dead, was now dead.

It had beene ſome calme after

after a ſtorme of teares to haue found his body though dead, that to it they might haue done the laſt offices of loue: *Etiam viſo cadauere recaleſcit amor*, at the ſight of that will loue reuiue, it will fetch life of loue againe. But alas his corps are conueyed away, and nothing left but an emptie graue to be repleniſhed with their teares; and the heauineſſe of this loſſe *Mary witneſſed* with her diſtilling drops, *Labor vngendi periit, dolor lugendi creuit:* her labour to anoint him is loſt, her griefe to lament him loſt, is renewed. *Prius doluerat defunctum, & nunc dolebat ſublatum:* When his life was taken away on the Croſſe, ſhee was no doubt the chiefe mourner; but to haue his body taken away from the

Amb.

Origen.

the graue, ſhee mournes and will not be comforted: that Saint *Auguſtine* affirmeth, *de monumento ſublatus*, did afflict her more, then *occiſus in ligno*: for after death ſhee had his dead body, now nothing at all but griefe: ſo, *Defuit obſequio, qui non defuit dolori; defuit quem condiret, ſed non defuit quem plorare, eoque magis plorabat quo magis ille deerat*: And might they not wel ſuſpect the Souldiers to haue a hand in this ſuſpected conueiance, and withal iuſtly feare ſome abuſe or violence to bee offered to that body they held ſo deare? Did they not accuſe the Iewes of extreame malice, that his death could not quench their hatred, but like inhumane Tyrants will they proſecute after death: or, *Cuius vita ſubtracta* Origen.

Auguſtin. *tracta fuerit, nec memoria remanebit?* Did they deſire to cut off his remembrance from the earth; or durſt they not ſuffer his *Sepulchre* to go vndefaced, leſt their cruelty had bin his *Epitaph*? Well, whatſoeuer their policy was, the *women* took it heauily to ſee no more left of him but a graue. But God preuéts thé with his mercy, for whó they ſought for dead, they found aliue:

Hieron. *Simplex & ſancta mulier Chriſtũ requirebat à Chriſto*: ſhe ſtumbles vpó her Lord aboue expectation, and demands, Sir, *if thou haſt borne him hence, tell me where thou haſt laid him*;

Origen. *O quam ſcienter neſcit, & docte errat.* A learned ignorance: to the Angels ſhee ſaith, *tulerunt*, they haue taken; but to Chriſt, *ſi tuliſti*, if thou haſt borne him hence; ſo,

errando

errando non errauit, ſpeakes more then ſhee knowes, yet the truth: the Lord indeed had remoued his body, but in him it was, *non facinus, ſed gloria.* Now *Maries* ſorrow is turned into gladneſſe, and ſhe weepes for ioy to finde him aliue in the garden, whoſe loſſe ſhe bewailed at the graue. So doth God fruſtrate our vaine hopes, that wee may pitch vpon eternall; and lets the world frowne on vs, that we may not be irretiated with the ſnares therof. The dew of heauen oftrimes diſdains the fatnes of the earth, as a Riuall, becauſe his grace is ſufficient for vs. *Come ſee the place.* Then the Lords body had a *place*, & that proportionable to his body. Either the Angels wanted ſubtilty, or elſe the tender Church as yet

Greg.

Petr: Cryſol

capacitie, to conceiue how there could be *Corpus quantum, sine modo quantitatiuo*: when God was cloathed with our flesh, humane nature with all her properties was then assumed, not drowned, not destroyed by the *Deity*. *Eutiches* confounded the *natures*, *Monotholætæ* the *wills*, and our new matters the *Vbiquitists* (pardon a barbarous name for a barbarous error) doe euert the *properties*. The Councell of *Calchedon* demonstrated a twofold nature in Christ, by a twofold will, against the *Eutichians*: And the succeeding Doctors concluded a twofold will from a twofold nature, against the *Monotholætæ*: for from the *essence* to the *essentiall* properties, the argument holds. And may it not bee lawful for vs

from

from the verity of Christs body, to inferre a certaine position of *place*: for, *dans proprietates dat naturam, tollens naturam tollit proprietates*, saith *Luther* himselfe, essentiall properties can neuer be diuorced, without the dissolution of that nature from whence they are emergent.

The Church of *Rome* cries down *vbiquity*, with an eager pursuit after the fauourers thereof, but in the interim calleth not to minde her owne monstrous assertions at home: *Hypocrite, first cast forth the beame out of thine owne eye*, then shalt thou discerne more plainly the moates in others. I resolutely speake it, there are more *concomitant* absurdities that issue from thy *Transubstantiation*, then depend vpon

vpon the error of *Vbiquity*, and not to digreſſe about the very *placing* of Chriſts body in the *Hoſt*, I offer with *Scotus* foure abſurdities to be conſidered by thy proctors the *Ieſuites*, that the body of Chriſt is there preſent: 1, without the *iuſt quantity* of a body: 2, caſt into the mould of a *leſſer quantity*: 3, without *mutation* or ceaſing of the corporal place & iuſt quantity it hath in heauen: 4, and that at once it repliſheth *diuers* places: Thus *veſtras ſententias recitaſſe, ſuperaſſe eſt*: Theſe, if any, are thoſe opinions, which to rehearſe, is to vanquiſh: and that carie their confutation in their faces.

Hieron.

Surrexit, non eſt hic, was the Angels argument, Sophiſtry was not yet hatched to deny that conſequent,

quent, that Christ might be *here yet risen*, by acquisition of a new place, without the deperdition of the former *vbi*. *Bellarmine* smelt these absurdities, and desired, as it seemeth, with a new distinction to turne downe the leafe vpon them; and tels vs of a *conuersion productiua, & adductiua*: that *conuersion* produceth a new *existence*, this a new *place*. So the body of *Christ* saith the Iesuit, is not produced anew out of the bread, but seated in a new *place*: This new deuice gaue such distaste, that *Sixtus Quintus* fell foule vpon the Cardinall, as if that great Master of Controuersies had let in a giddy sweezing about the great mystery of *Papisme*, and in stead of a receiued *Transubstantiation*, had endeauored for a naked *Translocation*: that his braines must bee purged with an

Lib. 3. de Eucharist c. 18.

Hellebore, and hereof his gray haires must make a speciall recognition.

But to let slip these λεπτολεχίαι and subtilties, *plusquam Crysippeia*, as fit exercises for *Italianated* wits, and how *Rome* with her credit may come out of these *Labyrinths*, let the *Iesuits* see to that. I proceed to that which may inflame our deuotions to piety: So my Text tels you the graue is a *place*, and is bold to let you know, that as all things tend to their proper *place*, so all flesh is ended in this *Center*.

Greg. *Quid est vita nisi cursus ad mortem*: life vshereth to death, and that layeth vs in the graue. Man is but congealed Ice, soone dissolued: compacted dust, by death easily dispersed: as wee beginne, so shall we end in the earth, though some spinne out their dayes to a greater length then others, yet

at

at the length their thread is cut, and they haue followed that tract so much beatē by others before thē. Consider further: that as no *element* is heauy & ponderous in its own place, so to the godly, death is a *place* of ease. That celestial voice was to be filed vpon record for succeeding ages, *Write, Blessed are the dead which dye in the Lord, for they rest from their labors.* Death bouūds the stormes, surges and waues of sorrow which here inuolve Gods Saints, and seemes to say, hitherto *shalt thou come, and no further*: therefore, *Iustus etsi mortem non cauet, non tamen pauet*: death to the wicked comes wth a sting, to the godly hath lost it: *O death where is thy sting, O hell where is thy victory?* And conuert the Angels speech into a meditatiō, let our thoughts inuite vs to come, and see the *place* of our end. Bern.

Ioseph of *Arimathea* had placed his *Sepulchre* in his *Garden*, to demonstrate the summe of his meditations euen in his place of *solace*: good men who make not this earth the period of their hopes, & determine not in these transitory pleasures, are neuer so transported with the fruition thereof, but in the middest of them remember their end; contemplating vpon this *graue* wherein they must be *placed*. *Come see the place.*

Dominum. *See the place.* But whose? If euer the dignity of the person graced the place, then now the *place* where the Lord was closed: what? the Lord of heauen placed within the bowels of earth! All ages are amazed that euer the *Creator* should stoop so low. Lord if thou art pleased to put on mortall flesh, yet let thy Deity dispense with death.

death. And certainly it was a wonder that by grace of *personall vnion* it was not preserued from dissolution; yet as the ioy arising from the *Diuine vision* in our Sauiours death, was for a while subtracted from him, to make his heauinesse the more: so for the accomplishment of our Redemption, the *Deity* did suspend it selfe from glorifying the humane nature, that *Christ* might suffer, dye, and for a time lye in this *place*. *Melchior Ca*

Yet for all this humility, he lost not the honour of the *Hypostaticall vnion*, Christ caried that along with him which way soeuer he went: The Angell saith not, where the *body*, but where the *Lord* lay. In the Instant of his Conception, *Dominus tecum*, was the Angels salute; in his birth the *Shepheards* heard, *Natus est Christus* Luk. 1. Luk. 2. Act. 3. 15.

nus : In his death *Peter* is bold to tell the Iewes of it : *Dominum vitæ interfeciſtis* ; and in the graue, the Angell to the women ; *Vbi poſuerunt Dominum, crucem dicit, loquitur paſſionem, fatetur mortem, ſed reſurrectionem mox, mox Dominum confitetur* : Neuer did the Lord it ſo apparantly as in his *Reſurrection*, now did the beames of his power ſhine out, and his ſoueraignty ouer death appeared : Euer was he Lord *de iure*, now *de facto*, when hee vanquiſhed death, and put the graue to flight. The *Schoole* diſputeth, *An Chriſtus in triduo fuit homo*, and varies vpon the reſolution thereof, but neuer ſo much as queſtió, *An Chriſtus in triduo fuit Deus* : If euer any doubt it, let his *Reſurrection* witneſſe it to the world, an effect that none but the ſupreameſt cauſe can produce.

P. Rauen.

The

The graue changed not his nature but entombed his infirmities: *Dicit crucifixum, ostendit locum, ne alter non ipse putaretur*: none other Lord put in his *place*, but the same nature that tasted of death, is restored in the *resurrection*. Therefore to *Thomas* hee exposeth his *body* and *wounds*, as euident demonstances, dispersing those mists from this disciples heart, which incredulity had formerly suggested.

And verily except the same indiuiduall body that fell should rise, and the earth and sea repay the same dead, mortalitie for a time hath lent them, it could not properly be termed a *Resurrection*.

Holy *Iob* knew this, that hee should see his *Redeemer* with none other then *those eyes*, And that his soule should be apparelled with no other

but the old coat of flesh, though newly repaired. And our faith giues it to be most conuenient, that soule and body to be ioyned in reward, that did consociate in merit: The adulterous soule shall bee vnited to that body which was an instrument of sinne, to be a ioint sufferer in punishment: and that body committed to the flames for the quarrell of the Lord *Iesus*, shall be together with the soule adorned with the Crowne of Martyrdome.

Eutychius of *Constantinople*, wrapt with the Fig-leaues of some mistaken Scriptures, hatcht a *Chymæra* of his owne, that in stead of our fleshly bodies, too meane hee thought for glory, the blessed soules should haue theirs compact of an Angelicall or heauenly substance: and why? be-

cause

cauſe Gods Kingdome would admit no entrance for fleſh & blood: weake man, let *Gregory* catechiſe him in the Scripture, that as *fleſh* importeth that which is beſmeared with corruption, which heauen neuer will admit of: ſo doth it denotate the ſubſtance not ſtained with ſin, and that vpon its reſurrectiō ſhal find a place in heauen.

But where is our Sauiours promiſe? (ſaith the hereticke) at the reſurrection you *ſhall be like* vnto *the Angels*? Luk.7 liſten vnto *Hierome*, *Similitudo promittitur, non natura mutatur*: In obitu Paule. Chriſt ſaith not, you *ſhall be*, but, *ſhall be like* vnto the Angels. But what ſay you to the Apoſtle? (replieth the *Eutychian*) *Thou ſoweſt not that body that ſhall be, but God giueth it a body*? 1 Cor. 15.36 37. I anſwer, God giueth it not another body, but the ſame with ſome addition: *Cum* Greg.

culmo

culmo, & foliis naſcitur, quod ſine culmo & foliis ſeminatur: Doeſt thou not reape that ſtalke and chaffe which thou neuer ſoweſt; nothing is detracted from the ſeed buried in the earth though it riſeth with increaſe, the ſubſtance of our bodies ſhal not be changed, but bettered in the *Reſurrection*, our infirmities that fell with vs ſhall not riſe: and as an intereſt to our lying in the graue, will the Lord qualifie our bodies for glory and immortalitie.

Where the Lord lay.

I beat not that decayed *hereſie* any longer, but caſt mine eyes vpon the period of my Text, *where the Lord was laid*: And therein can neuer admire enough the laſt ſtep and loweſt deſcent of my Sauiours humiliation. Lord was it not enough to aſſume my nature, but to yeeld vnto it? If thou woul-

wouleſt become man, and ſoiourne amongſt vs, yet as an abſolute *Monarch* hadſt trode on nothing but Crownes and Scepters, and necks of Kings; and enioyned all Princes to attend thy traine; and at laſt tranſported thy ſelfe in a triumphant Chariot vpon the wings of the winds into thy heauenly Palace: it had caried ſome port with it ſutable to the heroycall Maiſty of Gods Sonne. But thy birth in a ſtable, life without harbor, death on the Croſſe, buried, and ſealed vp for more ſecurity, aſtoniſh vs more with wonderment at thy great humility, then thy ſplendēt glory doth amaze vs. Who, my Brethren, wil now feare to enter into that wombe, out of which wee were taken? to lodge within the bowels of the Earth our common mother, which

which are ſacred with *Chriſts* abode, and three dayes reſidence: this duſt hath wherein to glory, we to receiue comfort, that the Lord did ſo much grace it with his preſence: *Abraham* is dead, and the *Prophets are dead*, was *Elias* his comforable plea to God to abreuiate his perſecuted dayes. But to goe that way, enter into no other vaults, wrapped with the like ſyndon, and graue cloathes, raked vp into the ſame earth with our Sauiour, what Chriſtian ſoule will not cheerfully ſing, *Nunc dimittis*, with old *Simeon*, *Now letteſt thou thy ſeruant depart in peace*?

Concluſ. Time now bids mee ſound a retreat, I reflect once againe vpon my Text, and propound for a concluſion, the Angell ſaith not, *where the Lord lyeth*, but, *was laid*: his death veri-

verified his paſſion, and his buriall ſealed his death; yet his lying in this *place* was but of ſmall continuance: as Chriſt on the Croſſe ſtaid not Deaths leiſure, but met him on the way; ſo doth he command the earth to make way for his reſurrection.

Chriſt is riſen, and by the influence and beames of his power ſhall we riſe likewiſe; but with this difference, he roſe by his owne power, wee by his: hee hath ſo weakned the ſtrength of the graue, and diſſolued the bonds of death, that we need not feare the appaled forces of either. *Chriſt is the firſt fruits of them that ſleepe*: all the while our head floats aboue the water, our bodies may be inuolved with waues, but ſhall neuer endanger drowning.

Here Reaſon queſtions Faith, How

that

that flesh which is turned to corruption, that corruption into dust, that dust resolued into the Elements, should be restored to its former state: and demands how one and the same indiuiduall body that fell, should bee made and remade: and if there be a twofold making, how not by a twofold act; and if by a double act, why should not those two acts constitute two bodies, seeing euery effect by it selfe depends vpon the proper act; thus you see Reason stands in competition with Religion, and boasts to haue the more clients.

Yet let Reason view the mutuall vicissitudes of day and night, the annuall budding and blossoming of the Earth; euery Spring *redivivo colore vestiri*, to bee cloathed with a greene mantle; out of a little seed a great tree

to

to ariſe; *Gregory* demands, *Vbi lignũ? vbi cortex? vbi veriditas foliorũ? vbi vbertas fructuum?* Where is the ſolid wood? ſuperficial bark? the floriſhing green leaues? or plenty of fruit? Adde hereunto Gods power, he that could make *Eue* of *Adams* rib, *Adam* of duſt, duſt of nothing, can ſpeak to the duſt to ſurrender the ſame mã ſhe took into her poſſeſſion. But the works of the Almighty may not be ſcanned by the weaknes of our vnderſtanding: & we muſt know, that difficultie and impoſſibilities are the prime obiects of our beliefe: and faith muſt penetrate thoſe myſteries which grauel reaſon. Our Lord Ieſus hath ſhewed the way both in himſelfe, & others that roſe with him. Let not curioſity enquire after the manner, but deuotion prepare vs for it. The *Reſurrection* ſhall

but

but bring vs before the Iudge to receiue our doome: Let vs listen to our Sauiour, who hath often premonished vs of his second comming: and as those Souldiers in warre,

—— accensos monitis, & clara tuentes
Facta ducis: ——

may so take his admonishments to heart, that wee may rise from sinne in this world, and to glory in the world to come: whither Iesus bring vs that hath so dearly bought vs, &c.

Soli Deo vnico & Trino,
Honor, & Glorïa.

FINIS.